

﴿٢١١﴾ وَمَا تَنْزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ  
 إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ

“The devils did not bring it down. It is not proper for them [to bring it down], nor is it in their power. Lo! Verily they are banished from the hearing” (*al-Shuaraa* 210-211).

Allah challenges all of mankind and the jinn in the following verse,,

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْءَانِ لَا  
 يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

“Say: Verily, though mankind and jinn should assemble to produce the like of this Quran, they could not produce the like thereof though they were helpers one of another” (*al-Israa* 88).

## They are not able to appear like the Prophet (peace be upon him) in a vision or dream

The devils are incapable of appearing in the shape of the Prophet in a dream. At-Tirmidhi has recorded, with a *sahih* chain, that the Prophet (peace be upon him) said,

مَنْ رَأَىٰ فَإِنِّي أَنَا هُوَ فَإِنَّهُ لَيْسَ لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ بِي

“Whoever sees me, then it is me, for the devils cannot appear like me.”  
 And in the *two Sahihs* the wording is,

<sup>1</sup> Al-Albani, *Sahib al-Jaami*, vol. 5, p.245.

من رأني فقد رأي الحق فإن الشيطان لا يتزيا به

Whoever sees me, then the vision is true for the devils cannot appear in my form.”

The apparent meaning of the hadith is that the devils are incapable of taking the true form of the Messenger of Allah (peace be upon him). But this does not prevent them from taking a form other than that of the Prophet (peace be upon him) and claiming that they are the Messenger of Allah (peace be upon him). Therefore it is not permissible to argue from this hadith that everyone who sees who he thinks is the Messenger of Allah (peace be upon him) in a dream has actually seen him, unless, of course, who he saw meets the description of the Prophet (peace be upon him) that is found in the books of hadith. Many people claim that they had seen the Prophet, yet they give a description of him that differs from what has been recorded in the trustworthy books.

## They are not able to go beyond the limit set for them in the skies

Allah says in the Quran,

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ  
وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَبِأَيِّ آيَاتِ رَبِّكُمْ  
تَكْذِبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمْ شَوَاطِئٌ مِّنْ نَّارٍ وَنُحَاسٍ فَلَا تَنْتَصِرَانِ

“O company of jinn and men, if you have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! You will never penetrate them save with (Our) sanction. Which is it, of the favors of your Lord, do you deny? There will be sent, against you both, heat of

<sup>1</sup> This translator could not find this hadith with this exact wording in *al-Bukhari* or *Mustim*, but its meaning is found therein.-JZ

fire and flash of brass, and *you* will not escape” (*al-Rahmaan* 33-35). Despite their power and speed of movement, they are not able to go beyond such limits; if they try, they will be destroyed.

## They are not able to open the closed doors that have had the name of Allah mentioned over them

The Prophet (peace be upon him) stated,

وَأَجِيفُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا  
أَجِيفَ وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ

“Close the doors and mention Allah’s name upon them, for Satan cannot open a door that has been closed up upon him [and has had the name of Allah mentioned over it].” There is also the following hadith in the two *Sahihs*,

فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مَغْلَقًا وَأَوْكُوا قِرْبَكُمْ وَادْكُرُوا اسْمَ اللَّهِ وَخَمِّرُوا  
آنِيَتَكُمْ وَادْكُرُوا اسْمَ اللَّهِ وَلَوْ أَنْ تَعْرَضُوا عَلَيْهَا شَيْئًا وَأَطْفِئُوا مَصَابِيحَكُمْ

“Certainly, Satan does not open a shut door. Tie your buckets and mention Allah’s name upon them, even if it is just putting something over it, and extinguish your lamps?

In *Musnad Ahmad*, there is the following hadith,

أَغْلِقُوا أَبْوَابَكُمْ وَخَمِّرُوا آنِيَتَكُمْ وَأَطْفِئُوا سُرُجَكُمْ وَأَوْكُوا أَسْتِيْنَتَكُمْ فَإِنَّ  
الشَّيْطَانَ لَا يَفْتَحُ بَابًا مَغْلَقًا وَلَا يَكْشِفُ غِطَاءً وَلَا يَحُلُّ وَكَاءً

<sup>1</sup> This was recorded by Abu Dawud, Ahmad, ibn Hibban and al-Haakim with a *sahih* chain. See al-Abani, *Sahih al-Jaami*, vol. 1, p. 229.

<sup>2</sup> *Sahih al-Jaami*, vol. 1, p. 270.